THE Reconstructionist

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REALITIES AND VALUES *CORRESPONDENCE*

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THE

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ITORIALS

ESSENTIAL MIRACLE
PESAH

THE religious significance of Pesah is the faith it in- in the Jew that God is the Redeemer rael and the Liberator of all the op- ed and the enslaved. Of old, that was fed on the tales of miraculous vention by which God overthrew the t Pharaoh and led Israel out of t, "with a strong hand and an out- hed arm." But on what does our ration, which does not believe in cles, rest its faith in the redemptive r of God? The outstanding facts of h experience in recent years are that st one-third of our people has been nilated; that the hatred which made ble that slaughter is still spreading ison throughout the world; that the wing remnants of our people in lands occupied by the Axis powers are still less, unwanted and deprived of their ssions; that the doors of the Promised are still shut in their face and that where, even in America, anti-Semitic tion is spreading terror and dismay ng Jews. The Jewish people may well at the Seder, "This year we are s," but on what can they base the that "next year we will be free- "?

Yet we can hold to that faith, if we understand the true significance of the Exodus story and apply it to the present situation. We should ask ourselves: If miracles did not happen, how is it that they were ever conceived as having happened? The answer is that faith created the miracles. Our fathers' experience of their liberation from Egypt filled them with such awe and wonder that they could not help interpret the events as evidence of a compelling spiritual Power that gave them victory over superior material forces. This horde of slaves, that at first would not listen to Moses' call to freedom, *mikkotzer ruah umeavodah kashah,* did defy Pharoah and did make its escape from Egypt. That was the astounding, unbelievable fact. In the light of it, the plagues and the crossing of the Red Sea are mere episodic details. Even if purely fanciful, they are symbolically true. The unpredictable, the incredible act of liberation, took place when Jews sought their freedom. That was the essential miracle.

Interpreting the Exodus in that light, we see a manifestation of God in the spirit that sent Moses from the luxury of a palace to seek out his brethren in the brickyards of Egypt, and later to return from the security of his refuge in Midian and fling his challenge to Pharaoh. And if we look about us, we can see similar manifestations of that spirit among our people today.

Judge Simon H. Rifkind has seen it. He has observed it among those of our people who today are most in need of redemption, the displaced persons. That forlorn remnant of European Jewry had gone through all the horrors of the Nazi hell and suffered every measure of bereavement, humiliation, pain and terror that man could impose. One would have every reason to expect that such people would be utterly broken in spirit, eking out a miserable existence without hope, plan or purpose. Yet Judge Rifkind tells us a different story. In an address on behalf of the United Jewish Appeal, he said that when, as adviser to General Eisenhower on the problem of the Jewish D.P.'s, he first learned of the extent of losses inflicted on our people by Hitler, he felt that Hitler had won his war against the Jewish people, but—

"One day the realization dawned upon me," said Judge Rifkind, "that I had blundered. It was not true that Hitler had won the war against the Jews. True, he multiplied their casualties, decimated their ranks, demolished their institutions, exterminated their leaders; but his war he did not win. He did not win it because today in Germany and Austria there are 100,000 Jews who have the courage to endure, who are determined to live as Jews, who are prepared to pioneer again and create a Jewish civilization. I cannot over-emphasize it that in Central Europe we have not a body of derelict beneficiaries of charity, but a brigade of free men, united by common memories and fired by a common aspiration to live again as a people. When people who have suffered, organize schools before they build dining halls; when they pray for books before they ask for clothing; when they plead for a homeland and speak not at all of vengeance; such people have not yet been defeated."

And look at the Yishuv in Eretz Yisrael, and again you will see the e dence of God's redemptive power. T little Yishuv, without an army or na or government has pitted itself against t powerful British Empire in a determin and all-out effort to resist and null the outrageous restrictions on the right Jews to come home to their Homela The Jews of Palestine brave every pe halt at no sacrifice to liberate their f low-Jews and the Jewish people. Alrea there are signs that their courage a persistence in the cause of freedom is d tined to triumph. The American memb of the Inquiry Committee are all of the as reported in the New York Times April 7th, in favor of bringing 100,000 Jewish displaced persons to Pal tine and of resuming Jewish mass im gration into Palestine up to its abso tive capacity.

Our people can yet win through to great redemption, if it responds to divine call to freedom, to the freed to be Jews. Judge Rifkind has dis guished himself among Jewish laymer public life, by responding to the c His own utterances are free from t taint of "servility in freedom" which so often detects in the statements of J who are prominent in public lfe. H free from that craven assimilatior which would treat the Jewish problen though there were no Jewish people merely unfortunate individuals of Je descent. Let Jews throw off the imposed shackles of their own cowa fears and react to their experience accordance with their natural and sir loyalties; let them put their power the disposal of the spirit of freedom, they will be sustained by that spiri their brethren in the displaced pe camps and on the beaches of Pale have been, under more trying cir stances. They will then be confirme the message of Pesah, that God is

eemer and Emancipator, and that no
aoh or Hitler can prevail against

REAL PROBLEM
ORE THE SECURITY COUNCIL

THE Security Council of the United Nations has been ccupied almost exclusively, during the ffew weeks, with the problem of the ans and the Iranians. While, superly, the problem seems to be the con- d presence in Iran of Russian troops, ssential question, politically, is that perseding unilateral or bilateral acby collective action. The real probis: can the world afford to permit nation to make private arrangements another when the destinies of many ns are involved?

fortunately, this basic issue has not faced squarely. Those who are pre- sed to suspect, and even to oppose *a* , anything that the Soviet Union have exploited the United Nations ssions to incite others against Rus- Those who have a stake in the oil a lies beneath the surface of Iranian ory jockey for advantageous position, condemning Russia for her "imiism," now attacking the Iranian mment for giving Russia concessions. groups approach the entire probrom their own selfish point of view, hift their position as expediency dic-

the members of the Security Counho are, after all, the trustees for the of the United Nations, are reluct- point up the fundamental principle llective versus unilateral action, it doubtedly because, under present tions, they could not do so without g a storm of protest against their nations who are committing the very hich the delegates would be called upon to denounce. Unilateral action is the order of the day. Great Britain, for example, has "granted" independence to Transjordan. The indepedence, is of course, strictly limited, for the British will have virtual control over the military and economic phases of the country. This means, in effect, that the British have enriched themselves in Transjordan, and, by the device of granting "independence," have rendered the people of Transjordan utterly *dependent*. No clearer example could be found of one power intervening in the internal affairs of another.

In Palestine, too, the British are operating against the best interests of the United Nations. We have had occasion previously to call attention to the fact that the Joint Committee of Inquiry is violating the principles of collective action. In this, the United States is equally involved. If the two great powers represented on the Committee took their commitments to the UN seriously, they would turn over the report, shortly due, to the UN, and not presume to act upon the findings of the Committee independently of the other nations.

In Greece, in India, in Manchuria, in Indonesia, collective action is still far from a reality. And if the Soviet delegates press, as they seem about to, for action against Franco Spain, or against continued interference by big nations in the affairs of any of the countries named, the propagandists will undoubtedly becloud the issue again by ascribing this pressure to vindictive retaliation. To be sure, the Russians will be prompted to a great extent by the desire to "get even" with the British for the way the Soviet Union was pilloried over the Iranian question. But this should not constitute an excuse on the part of the big powers to evade the real question of collective action.

Nor should true lovers of peace permit

the political leaders to indulge in the pilpulism which is designed to place certain matters on the agenda of the Security Council, and withhold others. The use of terms like "situation" and "problem" creates distinctions without differences. Whenever two nations differ on any issue, international peace is threatened. This we should have learned from our experience. The alert public should not permit these specious distinctions to blind them to the true purpose of making the distinctions, namely, the desire to substitute unilateral action for collective action.

This is the heart of the matter: if unilateral action continues, under whatever pretext, the UN is reduced to another League of Nations, and war is an inevitable consequence; if collective action is accepted as the norm, the rudiments of world government are achieved, and peace is possible.

STOCK TAKING IN JEWISH COMMUNITY LIFE

THERE are signs that many Jewish agencies are at long last taking stock of their activities on the American Jewish scene. This process of reconsideration has already resulted in concrete steps toward deepening the educational interests of these agencies. Here are a few examples. The American Jewish Committee and the Anti-Defamation League have both emerged recently with official and unofficial proposals for Jewish educational activities. The Zionist Organization and Mizrachi have taken steps toward giving substance to their Zionist philosophies, by serious efforts to establish all-day schools. The four leading theological schools have embarked on expansion programs designed to broaden their educational services. The Jewish Theological Seminary, in particular, is thinking in terms of training social workers, cantors, lay leaders, artists and oth community personnel. The American Je ish Congress has established an Office Jewish Information to collect a wide v riety of data which will enable Americ Jews to deal intelligently with the issu that face them.

All these activities, from one point view, are encouraging. They point to increasing awareness that Jewish surv al in a democratic environment deper on building our inner strength, rath than on merely lessening the outer pr sures. This recognition is particularly a parent in the broadened programs of t American Jewish Committee and Anti-Defamation League of the B'r B'rith. If our defense agencies see need for greater stress on efficient ec cational institutions for American Je we can begin to hope for a more posit emphasis in the Jewish activities of local and nation-wide Jewish organi tions.

However, the positive features in th educational undertakings will be unc mined, if they are conducted as separ projects by their sponsoring organizatio It is apparent that none of them is titled to speak for American Jewry a whole. Each is performing useful limited functions, whose importance ries with the exigencies of the times. each organization has a vested inte in continuing its existence. If its prim purpose at one moment appears to unimportant, it will undertake other tivities to give meaning to its existe Such haphazard undertakings ca fail to perpetuate in the Jewish comm ity, the current inefficiency, duplica of effort and competition.

Only one logical conclusion can drawn from the facts. That conclusio the need for a democratic Jewish c munity, in which the wants of the Je people will be met by cooperative p

. Jewish education may be the legiti-
: concern of the American Jewish
mittee, the Anti-Defamation League,
American Association for Jewish Edu-
n, the Verband Schools, the Zionist
nizations, etc. But we cannot afford
low each to embark on its own edu-
nal venture. The results would be
lling. The expense to the community
d be excessive. The duplication of
t from which we already suffer so
n would be further increased. More-
educational approaches, which ex-
the philosophies of Judaism of par-
ar groups of Jews must be weighed
against the other in council. Other-
these approaches would be foisted
he American Jewish community in
undant a variety of forms and shapes
they would serve only to confuse the
ge individual as to the meaning of
ism.

avoid these eventualities, the direc-
of the energies which spur these or-
ational efforts must be concentrated
planning body. Such a centralized
n is not yet a reality. Until it is set
ll Jewish agencies which engage in
ational activities should evaluate
ully their programs, avoid duplica-
and direct the trend toward organic
h community into the channels of
h survival and growth.

LITIES AND VALUES

When the creation of the
-American Committee of Inquiry
irst announced, there was a ques-
as to whether the Jewish Agency
d appear before it or should boycott
ssions. It decided to appear, and we
every reason to be grateful that it
For the story of its testimony before
body must send a thrill of pride
gh every Jewish reader and bring a
of shame to the cheek of every de-
cent Briton. Ben Gurion was asked by Sir John Singleton: "Who is the head of *Haganah?*" He replied: "I don't know; I am here representing the Jewish Agency. If you ask for some one to appear, I am sure that they will appear." Asked whether he could not halt terrorist outrages, he answered: "I have tried. I have tried many times. But if I try now they laugh at me. There are outrages committed against us. There is the record of how we tried to stop our youth, but it is futile now." Singleton interrupted: "I ask you again. I beg you to raise your voice in the interest of peace." Ben Gurion retorted: "I appreciate your words and I ask you to reciprocate. You have a mightier voice than I." As if to verify Ben Gurion's statement that the *Haganah* would appear if asked, a memorandum from that defense organization mysteriously turned up on the desk of the Committee of Inquiry. It described the contribution of the *Haganah* fighting for Great Britain during the war. (25,714 Palestine Jews were in the British armed forces as against 9,045 Arabs). "Our path is not the path of terror," the statement declared. "If there is terror, it is practiced by the authorities."

▼

Some time ago we hailed the first evidence of a feeling of war guilt on the part of Germans in a remorseful statement by a conference of the Evangelical Church of Germany at Stuttgart. The Religious News Service, however, publishes a dispatch from Frankfurt, which shows how sadly unrepresentative of German public opinion that confession was. It reports that Dr. Hans Werner Jensen, the assistant general secretary of that church, states that an estimated 80 percent of Germans are opposed to the Declaration, though the opposition among the churches was only about 50 percent. His office answered 700 letters dealing

with the question of German war guilt. Of these only twenty percent were entirely in favor of the statement; forty percent condemned it, while forty more took exception to the form of the statement. Ironical is the fact that approval of the statement came mostly from pastors who had suffered under the Nazis, while condemnation of it came from those who had played along with them. In other words, the innocent are burdened with a sense of collective guilt, while the guilty are impenitent. The problem of the reeducation of the Germans is no nearer a solution than it was on V-E Day.

▼

IT IS GRATIFYING AND AStounding to see the Jewish will to live a cultural life reasserting itself in the shattered Jewry of Europe. We are told that the Jewish Agency has been sending several fonts of Hebrew type for the use of a new Hebrew and Yiddish daily which is to be published in Bavaria, Germany.

▼

HAVE YOU EVER FELT A DESIRE to learn the Hebrew language without necessarily joining a class or group? You can do it now. The Linguaphone Conversational Method, which for more than forty years, has been successfully applied to the teaching of some twenty-nine different languages, has now been applied to the teaching of modern Hebrew. The course makes use of records and text books. It consists of 44 lessons, including two special lessons in the phonetics of Hebrew electrically recorded on twelve 10-inch double-faced records. The course was planned by the faculty of the Institute in collaboration with leading Palestinian authorities. The lessons are spoken and recorded by natives of Palestine, Dr. Yellin, Joseph Yahudah, and Dina Chaikin. The course, consisting of 44 lessons can be obtained at the Book Department of the Zionist Organization of Americ The price, including a leatherette carr ing case, is $50.00.

▼

THE GREATER MIAMI MINI terial Association adopted a resolutic opposing revival of the Ku Klux Klan South Florida, following an appeal by i president, Rev. C. G. Johnstone. Th action of the Association was, moreove endorsed by the president of the Ministe Association of Richmond, Va. Interestir to non-Protestants is the statement Rev. Glenn C. James of the Whi Temple Methodist Church of Mian who charged that the Klan is main supported by pagans, not Protestants, b that Jews and Catholics are inclined place responsibility for it upon Protestan In Norfolk, Va., the Church of Go which conducts services in which Whit and Negroes participate, was recently on fire and had bricks hurled throu the window by residents of the vicini who resented its liberal attitude on ra relations. We salute those brave churc men of the South, who at great perso risk, put their religious and ethical cc victions above considerations of pruder and the conventional mores of their e vironment.

▼

IN HIS COLUMN, "THE JE ish Angle," which appears in *OJIte* Eli Kavod, writing from Jerusalem, gi us a picture of American and Brit dollar diplomacy in connection with concessions. He tells us that, "In exchai for nothing—no compensation, tax, r alty or other payment to the reside of Palestine through its colonial gove ment—the American oil interests h been granted the right to lay a pipe across Palestine to a Mediterranean p . . . The virtual economic extra-territor ity enjoyed by the oil company in Pa

(*Continued on Page* 22)

In Quest of Eternal Values

By MAX NUSSBAUM

IN the history of mankind, global wars always produce in their wake a crisis of human values. It is usually in post-war periods that generations begin to question the fundamental principles of their lives and to reconsider the spiritual systems that guided their existence. When secular philosophies have been re-examined and proved unsatisfactory, post-war generations, according to some psychological law inherent in historical development, will lift their eyes to the Divine or the Absolute. There seems to be a secret spring always latent in the human soul which becomes active in moments of tension. If a crisis of values befalls a generation, the spring within their hearts will cause them to be longing for God.

In the Wake of War

At the end of the first World War, an entire generation went through this psychological process. During the epoch of the first World War, the thinking of the European continent was dominated by the two philosophies of Positivism and Pantheism. Positivism substituted for God the idea of mankind and Pantheism proclaimed the identity of God and the world. At the end of the war, the European generation questioned the truth of both philosophies and, disillusioned in both mankind and world, began to search for a more religious philosophy. The result of this quest was the school of Phenomenology.

Again we are at the end of a war. And again all of our human values are being questioned. Philosophical systems and scientific creeds, fundamental principles and guiding rules in which our generation used to believe are again subjected to a trying test in Europe and even on this Western hemisphere. Which of the values will pass away and which new ones will be born? Which will die and which will survive? These are the burning questions of our day. As a result of this revaluation, American thought of today is already in a state of transition. The trend against Pragmatism, most vigorously expressed in Pitrim A. Sorokin's "Social and Cultural Dynamics" and more specifically in "Crisis of Our Age," the attack upon our rationalizing generation that has lost soul as formidably stated by William Ernest Hocking in "What Can Man Make of Man?", and finally, Louis Mumford's "pro-value" philosophy with his strong demand for revaluation of our educational system on the basis of Isaiah and Jesus, Shakespeare and Dostoievsky — this entire movement, of which many more examples could be given, is representative of a generation in quest of eternal values.

It is likely that a new school of religious thinking will emerge out of the quest of this post-war generation of ours. How else could one explain the popularity of books like Sholem Asch's "The Nazarene," "The Apostle" and "One Destiny"; of Lloyd Douglas' "The Robe"; of A. J. Cronin's "The Keys of the Kingdom"; of Somerset Maugham's "The Razor's Edge"; and of Franz Werfel's "Between Heaven and Earth." All of these books, with the exception of "The Nazarene," were published within a period of two years. Directly by fact, or indirectly by fiction, these books discuss religious problems and offer religious solutions. Though these solutions range from the sublime to the

ridiculous, the books are a symbol of a generation in quest of eternal values.

Werfel's Critique of Naturalism

It is against the background of these developments on the spiritual horizon of our time that Franz Werfel's book, "Between Heaven and Earth," has to be read and evaluated. "The paragraphs on these pages," Werfel remarks in summarizing at the end of his book, "report not only opposition to the prevailing spirit" (meaning the spirit of naturalistic nihilism), "but they are also a barometric indication that humanity will in the near future . . . radically revise its attitude towards theology and perhaps even towards theocracy." Thus it can easily be seen that "Between Heaven and Earth" itself is an explanation of a self-analyzing time and the author himself a searcher for eternal values.

Werfel's book is a spiritual accounting and a confession of faith. It is profound and rises often to brilliancy of formulation, but it makes difficult reading because of style and subject matter, and chiefly because Werfel did not organize his thoughts into a well-rounded system. The book does not consist of one unified treatise but rather of several articles and hundreds of short utterances. Based upon Goethe's famous word that "the essential . . . theme of the history of the world and of Mankind . . . is the conflict between skepticism and faith," Werfel exposes — falling in line with the literature we previously discussed — the shallowness of a skeptic generation and its materialistic interpretation of the world. Our generation has neglected spiritual values of art, music and religion for politics, technology, sports and the stock market. This lack of "spiritual-sightedness" has reduced man to a beggar shivering in despair and unhappiness. It is the age of radical realism, with communism, socialism, capitalism and national socialism threatening to bring an end to our cu ture. Instead of man being the measu of all things, things have become th measure of man, regimenting and stanc ardizing our lives.

This "realistic" outlook of economi determinism fostered by science is, a cording to Werfel, by nature opposed to "spiritual" outlook on life. By showin the world its meaningless "naturalisti nihilism"—such is Werfel's over-all def nition of the spirit of our time—this ou look has destroyed the sphere of the Mus and almost eradicated the world of rel gion. Says Werfel: "There is a deep an secret sore festering in the world. I feverish pain is alleviated by the thic surgical dressings of modern philosophi and ideologies. Yet whoever wishes to g to the bottom of things is compelled approach this sore, to remove the dres ings one by one and to palpate the edg of the infection." (Page 79). What do this deep sore of our generation specifi ally consist of? It is the spirit of worldl ness as embodied in all political and s cial movements of our days — con munism, fascism and democracy — th is gradually shooting off the invisible ra of metaphysics. Fascism and commu ism," different in form but similar in e sence, are two consequences of natural tic nihilism, that is of modern spiri (page 244). But even in a democracy, t State is gradually assuming the charact of an insurance company. Thus the wor from one end to another is step by st withdrawing from the Divine.

The history of the human race, Wer correctly remarks, "is not the history its manner of feeding . . . but the u versal history of the shaping of the valu and ideals that inwardly transform t material world" (page 73). Our ta therefore, is to envisage the world with spiritual outlook—as against the realis outlook — and to say to our generati

nat, in spite of all misery, the supreme al of human happiness lies in the unolding of the eternal values of our inner fe. The spiritual outlook, according to Verfel, is revealed in three spheres: eligion and morality, science and specuation, art and imagination. Religion has o be recaptured as the new basis of our fe; science has to be moved out of its ealistic quarters and brought into the piritual camp; arts have to be regained ecause they alone have the keys to the ingdom of happiness. This process of reapturing religious and artistic values is pen to everyone because all people have religious and musical spark at their core, spark that is only occasionally buried y the realistic outlook of life. By regaining these values, our generation will open or itself the only remaining road, "the ath to heaven" (page 106).

Return to religion presupposes the beef in God, and our realistic generation emands proof for the existence of God. The question then arises: Can God be roven scientifically? No, says Werfel, . . . science cannot prove the existence f God, but even less can it disprove His xistence, a fact that the greatest and ost honest minds of science have always cknowledged and professed" (page 19). As science is neutral in this matter, we may demand of people—says Werel in the vein of Phenomenology — to perceive" the Divine by harkening to the ender music of our innermost soul. It is hus necessary that our generation takes he step from the rational to the supernatural. This, of course, is not a scientific asis, but religion does not need the serices of science. The most direct road to God is through the gate of love, not through the road of science. Religion remains steadfast within its own truths because it has its own religious experiences. As there are no people who are really unreligious, all one has to do is gradually to develop the habit of solitude, to meet with one's self and then "knock and it shall be opened unto you." Thus, in the struggle between skepticism and faith, Werfel's decision is unreservedly for the latter. "In the realm of religion, there are no compromises and half-measures . . . one cannot try to adapt science to faith or the reverse . . . one must decide without reservation upon atheism or upon the faith of revelation . . . everything in between is . . . dishonest (page 237). As this "in-between" is precisely the position of our generation, he appeals to us to get rid finally of *"ersatz"* religions and return to the true faith of revelation.

Werfel's Evaluation of Catholicism

In spite of many critical remarks that can be made against particular issues raised in this book—the author's very reactionary attitude to the social and labor problems of our day, the equal footing upon which he puts communism and national socialism, his misconception of a democratic society in action, and so on—no one will quarrel with the analysis of the spiritual position of our generation in Werfel's book. It expresses the conviction that many of us have held for a long time, namely, that our generation has lost the sense of values and that the recapturing of the lost paradise by reintroducing God into our lives is essential for the happiness of the world. We wholeheartedly agree with that.

But Werfel's quest for eternal values has the definite character of what he terms "the faith of revelation" and this in turn is of Christian, to be exact, of Catholic persuasion. "It is specifically as a Jew," says he, "by virtue of a primeval affinity of blood and character that I feel myself justified in the following view: This world that calls itself civilized can be spiritually healed only if it finds its way back to true Christianity. . . . Why? . . .

because the teaching of Christ . . . in its metaphysical and ethical values . . . towers star-high above every trend of the present day."

This statement, coming from a Jew, would be remarkable enough but it would add little to what Sholem Asch has been saying to us for the last few years. But Werfel triumphs over Sholem Asch, who remained more or less on a Protestant line, by giving the values he is searching for a definite Catholic touch. He regards Roman Catholicism with "the greatest sympathy and veneration" (Epilogue to "Embezzled Heaven") and is deeply convinced that the revelations of the church are the "supreme effort in the whole of human history up to the present day." According to Werfel, the Catholic Church is the only one that withstood "the assault of anti-Metaphysics with resilient strength." Because of this he sees "signs of its revival" in many countries. In other words, the essential values which our generation has to recapture anew are the religious values of the only true church, the Catholic Church. And Werfel uses consequently the entire vocabulary of the Catholic Church, unchanged from the times of Thomas of Aquino up to that of the modern philosophical school of phenomenology, including the notions of Ecstasy, *Unio Mistica,* Incarnation and Original Sin.

These chapters of the book are bound to give joy to every faithful Catholic in America. He takes great pains to "prove" the necessity of the Incarnation and why it was absolutely necessary for God to become Man. He goes to great lengths to "prove" the necessity of the Messiah and the logic of the Trinity. Should you doubt his Catholic conclusions, Werfel takes you by the hand and "convinces" you. There is, for instance, the Biblical sentence: "In the image of God made He man." This, Werfel explains, would be in "blasphemous contradiction" to the conception of God as spirit, therefore God had to become flesh in the image of man. Consequently, Incarnation is "not only an act of loving grace but an act of logical necessity." Should you feel that Trinity is not an easy conception for modern man, Werfel lends you a helping hand. "The trinitarian relationship among Father, Son and Holy Ghost, has its . . . equivalent here on earth in the triune synergism of brain, heart and nervous system. Upon the father depends contemplation, upon the son emotion, upon the Holy Ghost activity." (Page 167). You see, it is as simple as this. This is the Catholic world of a Jewish author. As his religious system is, in his own language "fundamentally emotion" and "not a matter of knowledge but of feeling," it can hardly be logically discussed or disproved by reasoning. All you can do is to register the perverted mysticism of an assimilated Jew.

Werfel's Conception of the Role of the Jewish People

What then is the place of Israel in such a world of Catholic revelation? Werfel's philosophy on Judaism — I am attempting to organize his many unrelated sayings into one system — starts out with a definition of Israel that would make the heart of an Orthodox Jew and a nationalistic Revisionist beat faster. "Israel is more than a nation; it is a historical and biological order . . . an order into which, according to the decree of God, one enters by birth never to be released" (page 200). Yes, Israel is even more than that, it is a chosen, set-apart order. Quoting the Biblical verse: "And ye shall be unto me a kingdom of priests and a holy nation," Werfel interprets these words: "Ye shall set yourselves apart not *merely* as one nation is set apart from another," but "apart from all

thers *precisely in that* which joins them a common" (page 201). Would one not nink that this is the Lubovitcher Rabbi peaking?

Convinced of this religious isolationism f Providence, Werfel comes to the con-usion that all our attempts to establish urselves in some order of normalcy will emain unsuccessful. Jews did not suc-eed in becoming Egyptians, Babylonians, r Greeks and they will never adjust nemselves to society through enlighten-nent, cosmopolitanism, liberalism, Rus-an communism, or American democracy. Nationalism, especially, is one of those ain attempts of the Jewish people to scape its destiny. Though nationalism is most important factor in the life of ther nations, it spells self-destruction for srael. Zionism that has been speaking of "Hebrew Nation" (Werfel in complete gnorance of Jewish affairs, confuses ionism with the "Hebrew Committee"), roclaims the new slogan, "Away with od . . . with our sacred history and with ur mission." This Jewish nationalism is he *"ersatz"* religion that materialism has mposed upon Jewish life in order to sec-larize it. The constant demand for a omeland is a betrayal of the mission of srael whose only legitimate place is the God-willed" exile, a "state from which here is no return."

As our exile is full of suffering, why hould all these sacrifices be made hroughout the centuries? Werfel antici-ates this question of the reader and re-lies straightforwardly: It is all for the ake of Israel's mission that is three-fold n character: to be for all times "the verlasting witness in the flesh" that Christ is truth and life"; to be forever witness in the flesh of "the cornerstone hat the builders have cast aside"; and astly, to assume for all times the role of he antagonist, of the "hapless actor in a provincial theatre, who must play the villain and who is booed off the stage by the native audience" (page 196). In other words, the Jews have to survive in order to testify to the truth of Christ (without Israel "Christ would sink down into a real myth") and to their rejection of the Messiah.

The rejection of Christ by Judaism has, according to Werfel, "thrust aside the hand of salvation held out by God, with the result that the final salvation of the world has been postponed" (page 194). Should we not then be expected to seek conversion for the sake of the world's final salvation? Unexpectedly, Werfel answers in the negative. You would never guess why. It was Jesus, Werfel remarks, who prophesied: "The first shall be the last," meaning that the Jews who were the first to see him will be the last to recognize him. As a result, no matter how much the Jew may individually believe in Christ "he is . . . tragically barred by the profundity of the facts from being a Christian" (page 195). In consequence of these ideas, Werfel speaks up against the missionary work of the churches on the one hand and against the conversion of the Jews on the other hand, for both infringe upon the historical role of Israel. He reproaches the church for "oversimplifying the problem of Israel . . . in ranking it among those peoples susceptible to missionary conversion." He warns the Jews against conversion by saying: "A Jew who steps up to the baptismal font is a deserter. In the first place . . . he deserts . . . from a human unit intended for a particularly ignominious and painful kind of history. . . . In the second place, he deserts from Israel's deepest origins . . . but in the third place, this Jew who goes to the baptismal font deserts Christ himself, since he arbitrarily interrupts his historical suffering . . . the penance for refusing the Messiah . . . and in a hasty manner not foreseen in the drama of sal-

vation, steps to the side of the Redeemer where he probably does not at all belong, according to the Redeemer's holy will; at any rate not yet and not here and now" (page 200). In other words, hard as our fate may be, we have to bear it because Providence condemned us to reject the Messiah for the sake of the world's salvation.

Will this position of Israel remain forever the same? Not exactly, says Werfel. Israel's suffering will last only until "the last day but one." At the end of days, however, "Israel that bore negative witness to Christ through suffering and persecution will be the positive state's witness in that last trial beyond history, when the infinite Father and Son love of God will be ultimately revealed" (page 202-3). Should the reader doubt this historical outcome, Werfel proves it through the Bible. The story of Joseph and his brothers is the symbol for Jesus and the Apostles. Like Joseph, Jesus was rejected by his own brothers and ascended the throne of glory. Just as in the Joseph story, the Jewish brothers will come one day and Christ will reveal himself in the words: "I am Jesus your brother, the Messiah" (page 210). On that day, "Israel as a whole will enter the church of its Messiah." But—again in exact parallel to the Joseph story—Israel will not lose its identity within the Church but rather "be preserved as a separate entity even when it disappears into unity" (page 211). When all this has occurred, the kingdom of heaven will commence. As Judaism, according to Werfel, has always believed in a kingdom of heaven and not in the Kingdom of God on earth (that is, earthly perfection as the goal of all things), Judaism will easily adjust itself to the new world in which man will become "united" with the "Divine Will" and "the here will fuse into the hereafter."

This is Werfel's world of the future It is the Messianic dream of the Catholi mind that happens to belong to a Jewish writer.

Evidence of Werfel's Ignorance of Judaism

Who is the man who wrote this book? Born in Prague, Werfel started out as a poet ("Der Weltfreund," 1911), continued as a dramatist, ("Paulus Among the Jews" and "Eternal Road"), and developed into a novelist ("Verdi," "Forty Days of Musa Dagh," "Harken Unto The Voice," "Embezzled Heaven" and "Song of Bernadette").

Werfel's development away from Judaism, and step by step closer to the Catholic Church, can be discovered in some of his previous writings. "Paulus Among the Jews" was already a glorification of Christianity with the battle cry, "The hour of Christ has arrived." This thread was taken up again in the epilogue to "Embezzled Heaven" in which he writes: "You know that I stand extra-muros (outside of the walls) but you will have also realized that I regard every faith and especially Roman Catholicism, with the greatest sympathy and veneration. . . I am deeply convinced that the revelation of the Old and New Testaments and therewith the church itself, are the supreme events in the whole human history up to the present day." "The Song of Bernadette," which was written two years later, is a logical continuation on Werfel's road to Catholicism, that reaches its climax in his book, "Between Heaven and Earth."

It is not only his attitude toward Judaism that is so breathtakingly strange but also his general philosophy that is so deeply anti-Jewish in spirit. The basis of his philosophy is Christianity's conception of the Original Sin. Judaism, on the other hand, has always believed in Origi

al Virtue. We reject the conception that e world was perfect at the beginning and as been gradually deteriorating. Our nilosophy of life is one of progress; the erfect world will be at the end of days. Verfel has, on the other hand, bitter ords to say against those who relegate lvation to the future. The age of happiess, according to him, was the golden ge of mythology and the Kingdom of eaven is the only formula for our ture happiness, because it will recapture e lost Paradise.

Even this, however, is not all. What akes Werfel's book so absurd is not only s polemic against Judaism, but even ore than that, his ignorance of it. What ould one say to a Jewish author, who, ying to demonstrate that God's ways are t our ways, approaches you with the llowing proof: "There is an old poem ught in the schools and entitled, 'The onk of Heisterbach,' which contains, as remember closely, the beautiful line, o God a thousand years are but a ay' " (page 170). Werfel, the Jew, has course never heard of the 90th Psalm, hich every Sunday school child learns the lower grades: "For a thousand ears in Thy eyes are as yesterday when is past," but has to quote an obscure erman poem, the idea of which was most literally taken from that Psalm.

Werfel's book is filled with dozens of yings from the Patristic literature, but s only two Hebrew quotations and en those two are misconstrued. Says Verfel: "The most solacing religious rinciple that I know was spoken by one the Fathers of the Talmudic Mishnah: epent on the day before thy death' . . . venty-four hours of repentence are sufcient. Perhaps twelve hours are sufficent . . . perhaps twelve minutes are fficient . . . in Christ, of course, one econd is sufficient" (page 241). The uthor refers here to the famous statement of Rabbi Eliezer in the "Sayings of the Fathers," that throughout the centuries has been interpreted as meaning that one has to abide all his life in the process of repentance. In fact, when the pupils of Rabbi Eliezer questioned his statements by saying, "How does a man know when he will die?", Rabbi Eliezer, according to the Talmud, answered, "All the more shall he repent today because he may die tomorrow, so that a man may find himself repenting all his life." (Talmud Shabbat 153). One has to be really *"extra-muros,"* untouchd by Jewish wisdom and undisturbed by Jewish knowledge to construe Rabbi Eliezer's day to mean "a second for Christ."

It is useless to discuss this book because it is not a composition of reason but the sickly fantasy of an assimilated Jew. In line with the entire literature in quest for eternal values that has been written in the last few years, Werfel gives a brilliant analysis of the psychological situation of our generation and offers a pitiful solution. Sholem Asch — a European Jew who is afraid of what might happen to us in this hemisphere — offers as a cure to all ills, Jesus and St. Paul. Somerset Maugham offers the disillusioned generation of today, Yogism and Nirvana. Werfel offers us Trinity and Incarnation. A discussion on a "solution" is utterly fruitless.

Werfel as a Tragic Product of Assimilationism

It is recorded that when Heinrich Heine was baptized, he turned, rather irreverently, to his pastor and said: "Between you and me, no Jew could ever believe that another Jew was God." There is a deep philosophy in this statement. No man has ever been a prophet in his own home. To the daughter of the King of England, George is only a father and not the head of the British Empire. To

our Jewish family, Jesus is a Jewish-born boy who developed into a great teacher. We have known him too intimately to elevate him to the Throne of God. To Christians, on the other hand, who came thousands of years later, and to whom Jesus has grown into an Oriental legend, the deification is rather normal. Thus, to a Jew who believes in Trinity, only one of two positions are open: he is either afraid of anti-Semitism and offers the opportunistic solution of conversion; or he is so assimilated and "outside the walls" that Jesus has become as much a stranger to him as to an average Gentile. Werfel is an example of the latter attitude. Says he: "I am neither a theologian nor a clergyman, I cannot speak as a learned man, still less as an accredited spokesman of a religion" (page 80). This is the only statement in the book with which I wholeheartedly concur. Werfel is neither a learned man nor does he speak in our name, but what is more, he is the only Jew I know of who has ever contradicted Heine's statement. He is so completely estranged from Judaism and so deeply imbued with Catholicism that he has won for himself the "pathos" of distance enabling him to believe in Trinity in a normal Gentile way.

Werfel is joining the list of writers who for years have been "in quest of eternal values," but it is a frustrated quest for strange values. More than all the other writers mentioned above, Franz Werfel could serve as a classic example for what we call abnormalcy in Jewish life. Here was a man deeply religious on the one hand and completely ignorant of the religion of his own people on the other. As a result, he solved the problem of living in two civilizations but only by surrendering completely to that world which offered him most in emotion and mysticism. Because he was unaware of the Jewish conception of God's one-ness, he readily accepted the Catholic conce tion of God's trinity. Because he kne nothing of the power of civilization i herent in Judaism, he easily considere the Catholic Church as the only bulwa of civilization. Because his soul was vo of the great human values in Judais he came to regard Catholic values as t only standards of human living. Wh Werfel died recently in Los Angeles, Catholic priest delivered the eulogy. Th personal tragedy of a man who had of cially not relinquished Judaism and nev had quite the courage to embrace C tholicism should be a warning to o generation and especially to Jewish ed cators all over the country.

What a discrepancy we discover he between Franz Werfel and another wr er who came from the same Austrian a mosphere, Richard Beer-Hoffmann, t author of "Jacob's Dream" and "You David." Though Beer-Hoffmann wrote German, he always represented the spi of Judaism at its best. So much so th Rainer Maria Relke once remarke "Beer-Hoffmann has always been to r an example of the grace and dignity the Jewish faith." One could not imagi anyone making a similar remark abo Franz Werfel.

Werfel lacked the belief of Beer-Ho man that a writer achieves greatness o when he remains true to the spirit of own heritage. Beer-Hoffman express this idea in his famous "Lullaby Miriam" in which he wrote:

"We are but banks of a river, and w
Flows through us blood of our pa
rushing loud
On the morrow, unresting and pro
In us are all—none, none is alone,
You are their life and their life is y
own."

When Richard Beer-Hoffman recen died in New York, the Jewish people a

e entire civilized world stood figura-ely at his grave mourning his death. ho, one is prompted to ask, will say *ddish* for Werfel or even recite the Mass? Let us devote our energies to educating an American Jewish generation to strive for values that are Jewishly and humanly eternal.

harity, Capitalism and Judaism

By JACK J. COHEN

MR. Bernard M. Baruch has rendered many services to his native America. He is universally recognized as a profound economist, and his advice has constantly been sought in government circles. Baruch has equally distinguished himself as a great philanthropist. When, therefore, he speaks on the general theme of the relationship between charity and capitalism, his opinions are highly significant, because they represent the social views of an influential segment of the American population, the supporters of free private enterprise. And when Baruch, the Jew, purports to generalize on the theme of charity, his remarks are particularly pertinent to the members of that group.

ruch's Opinions

In two addresses, one before a breakfast meeting of the New York Federation of Jewish Philanthropies, held early in 945, and one at the recent Washington eeting opening the 1946 drive for the nited Jewish Appeal, Baruch saw fit concentrate his attention upon emphaing for his hearers the necessity of protting the American system, which he ld up as "the new Ark of the Covent of human liberties and human dignis." Without at all denying the tremendous achievements of the "American tem," this writer, for one, is prepared challenge Baruch's viewpoint which parently raises that system to the level a sacred object of worship, to be prosted at all costs from any tampering.

Evidently, Baruch considers the continued existence of free private enterprise, accompanied by charity, of sufficient importance to warrant his repeated affirmation of its importance. For there are several sections in his recent address which are verbatim quotations of his 1945 remarks. Other sections present the same idea in different words. In this paper, we shall discuss four of Baruch's main theses.

First, in 1945, he said, "The system of individual effort, which we call the Capitalist System, is the best in the world. It has proved itself so in peace and in war. I believe in trying to better that system, instead of tearing it down. I believe it rests on the elements I have named (freedom of speech, of worship and of assembly), and that the protection of these essentials leads to certain social and economic levels, which promise progress. These levels cannot be attained without fully realizing that the free enterprise system carries personal obligations and that one of them—charity—is greatest at this moment." His 1946 version reads, "The process of individual effort which we call the capitalistic system may not be the ultimate but it is the best thus far devised. It has proved itself so in peace and in war. I believe in trying to better that system instead of tearing it down—of repairing that which has carried us so far instead of abandoning it and striking out afoot in new directions." He concludes this opinion with a repetition of his call for the sense of personal obligation which is characteristic of charity.

In 1945, Baruch made a second point: "I do not like classes or groups that come together for special pressure purposes, as opposed to the general good. I believe in the preservation of a broad front, without cleavages into special interests. But charity is not special, because it is for another we give, not for ourselves, except for the joy in giving." This theme is not reinforced in the 1946 address.

Thirdly, Baruch said in 1945, "If we want to retain the system of personal initiative we must support private charity; the two go hand in hand. Abolish private charity and the state takes over, in a grim, organized way. . . . The day of the old poorhouse will return, because bureaucracy will lack the personal touch possessed by our highly developed system. . . ." In his 1946 speech, he repeated this sentiment, omitting the last line, but concluding the second as follows: "Abolish private charity and the state takes over in a grim, organized way and we shall be robbed of the joy that lies in giving and the deep satisfaction in rescuing the afflicted."

And finally, Baruch implied both in 1945 and 1946, that it was the duty of the Jew to follow his age-long tradition of charity, in the spirit outlined by himself. He concluded his remarks both years, by quoting from "The Fighting St. Paul": "And now abideth faith, hope and charity, these three; but the greatest of these is charity! Let us go forth and follow this teaching."

Each of these opinions of Baruch requires consideration from the standpoint of its validity as an expression of Judaism and the merit of its application to the general social scene.

Charity and Capitalism

Whether or not capitalism is the best system in peace and war is, of course, a debatable question, into which I shall not enter in this paper. (As Jews, for example, we might be inclined to poi to the cooperative and labor econon prevailing in large sections of the Yishu as superior). But even as the "best" sy tem, Baruch makes an admission which out of harmony with the rosy pictur of its worth that he paints in other se tions of his address. The promises of s curity for all and of sixty million jo for civilians and returning veterans a regarded by Baruch as being impossib of realization under the capitalist sy tem, at least for a long time to com For, in his own words, the social an economic levels that mean progress ca not be achieved without the support private charity. In other words, capita ism produces a class differentiation betwe privileged and underprivileged, requiri magnanimity on the part of the form in order to supply the latter with t minimum needs of life.

This is undoubtedly one of the grea est indictments ever leveled against o present system, because it comes fro one of its staunch proponents. But to a cept as final a system which, by its ve nature, must rely on the generosity of t privileged is to ignore the lesson of scie tific development and to turn one's ba on one of the cardinal principles of Juda ism and all religion, the possibility perfecting human society. That Baru does accept capitalism as final is cle from his declaration that the institutio of American life must be protected at costs from attack. He maintains that ca italism must be improved, but the syste as such, must be preserved. There are least some sincere and patriotic Ame cans who feel that the welfare of all t people demands that no institution sh be held so sacred that it may not be he up to the microscope of critical exam ation and evaluation.

Acceptance of a system which pos the inevitability of a poor class was log ally defensible up until recent tim

en the Bible spoke of the poor as
er departing from the earth, it was
ely stating, as a premise, what hu-
n intelligence at that period considered
act; namely, that it was impossible to
duce sufficient food to feed all of hu-
nity. The ancient world was a con-
t battleground of peoples who sought
l for themselves or for the cattle upon
h they depended for their life. They
essed insufficient knowledge of agri-
ural procedures, soil conservation, etc.
sequently, conquest for the sake of
l rather than for domination of the
h was the rule. The Cain and Abel
y and the invasions of Canaan by the
adic desert tribes during the period
he Judges are just two of the many
nples in the Bible itself of the conflicts
lting from the scarcity economy of
ancients.

his condition lasted until recently and
rise to the pessimistic economic
ry of Malthus. But with the dis-
ries of modern science, we have at
reached a degree of knowledge which
s a new era for humanity—the era
urplus economy. No longer is there
need for the curse of soil erosion or
inefficient methods of soil conserva-
such as leaving the soil fallow in
sabbatical year. Wise use of the infor-
on which science has uncovered can
duce enough food to feed the entire
d. In this new era, social phenomena
the famines in India and China
me totally unnecessary. More than
, they become immoral and a blot on
conscience of mankind.

or is the supplying of human needs
ined to food. Medical care, security
ld age, education—all can be made
able to everyone if we exercise our
lligence in employing the inherited
wledge of the ages. The principal
lem today is no longer one of pro-
ion but of distribution. And since there seems to be no logical or moral reason why the surplus quantity of the goods of life cannot be distributed directly and in fair amount to all rather than unequally to various class levels, Baruch's unqualified support of the capitalist system is one of the most brazen insults ever leveled at the intelligence of the average man. Charity is necessary only insofar as we fail to organize ourselves properly to care for the needs of all. It cannot morally be invoked as justification for maintaining a system that fails in its function. On the contrary, the need for private charity should be a constant reminder to us to change and improve our economic system so that the inequalities disappear. There is nothing so sacred about the capitalistic system as to preclude our striking out in new directions. We may, it is true, fail to achieve our ends. We may even create something worse than capitalism. But while our own system is imperfect, we have every right, every duty, to keep an open mind and to experiment.

Wealth vs. Service

Baruch's second opinion is open to challenge in that charity, especially as he pictures it, *is* special. If charity is meant to support the capitalist system which itself results in a class differentiation, then it is one practical way of strengthening the hold of the group in power. Social revolution often requires an extreme of poverty and suffering as a catalytic agent. All the ameliorating effects of private charity are recognized as weakening the impulse to violent reaction against the prevailing social system. This same reaction applies to the more peaceful process of evolution as well. Changes in the status quo of privileged groups are less likely to be demanded if private charity does a thorough and efficient job. Unless such changes are forthcoming, we shall be preserving a system whose paternalism will

prevent the common man from exercising the initiative for self-improvement which Baruch so ardently desires. Men who receive charity as a matter of habit will not develop ambition.

But there is a deeper sense in which Baruch's second statement should be understood. He is correct in stating that the essence of charity is giving to others for the joy of giving. Giving, however, is most significant when it is of oneself that one contributes. To give, as many men do, surplus wealth that one cannot possibly use, or money that would otherwise find its way into the office of the tax collector, is not to give of oneself. Our efforts, therefore, should be directed toward the creation of a type of society in which the individual is encouraged to contribute of himself to the welfare of the group, in the only way in which he really can—through service. The individual must be taught to develop his inherited capabilities for the enhancement of society.

Under capitalism, this manner of giving of oneself is rendered difficult. Any system which sets up the profit motive as the only practical way of inspiring men to ambitious use of their capabilities is synonymous with the worship of Mammon. Capitalism sets a premium on men of great wealth. It ignores millions with attainments of character and mind that far transcend in social usefulness the contributions of dollars resulting from the work of the economically underprivileged.

Judaism, at its very inception, recognized this fact. It was, of course, in no position to conceive of an economic arrangement of society which would eliminate the extremes of wealth and poverty. But it was aware that service to the group ought not be limited to voluntary monetary contributions. Such service was not the highest ideal of the Jewish group, nor was it a practical means of car for the many unfortunates. Hence, ch ity was always a matter of law in Jewish community. It was taken from realm of human ideals and placed amo the prosaic procedures designed to av the distresses of poverty. This is not say that voluntary charity was disco aged. Far from it. Jewish history is plete with examples of individual ger osity. Our religious literature abou with exhortations for the spirit of givi

However, the prevention of pove was felt to be a community concern. T laws requiring portions of the produce the field to be left for the poor, the ting up of compulsory taxes for charita purposes — these are examples of h seriously traditional Judaism took its ligation to the poor. Beyond this, vol tary charity was the only remedy poverty that our ancestors' limited kno edge of social organization enabled th to conceive. As a footnote to this proach, it is highly interesting that e the Jew who received his support fr charity was required to pay a stipula proportion of his income to the comm al charitable funds. Quite in contrast Baruch's approach, Judaism recogni that *all* people must have the pleas of giving. In our day, this approach Judaism to communal responsibility the welfare of its members can in sense countenance a social structure wh leaves the responsibility for group welf to a privileged few. Private charity paternalism, which Baruch himself cries. All must give of themselves to prosperity of all; and this can achieved only in a society where serv rather than monetary contribution, is method of helping one's fellows.

The Personal Touch

Baruch objects to the impersonal statistical approach of government in

for the unfortunate. It is about time the repetition of such nonsense ld be abandoned by men in respon- positions. If ever there was a need "grim, statistical" procedures, it is at present time. Caring for the poor, ick, the maladjusted, the orphan and aged has been left long enough in the ls of "private" agencies. While we these agencies a debt of gratitude heir tremendous achievements in the we cannot in all conscience ignore failure to handle the needs of count- ndividuals whose problems have been uched. There is need for centralized y of social problems of all kinds; studies cannot be left in the hands rivate individuals.

overnment care can be as personal as warm as that of any private cy, depending upon the character of agent who is carrying out his assign- t. Under present conditions, private ty is as broad in scope as many gov- ent activities in similar fields. Both RRA, which is a governmental agency an international basis, and J.D.C., h is a private philanthropy often ring the same territory as the for- are dependent for their success upon agents. The individual contributor is y in a position to experience the sonal touch" of private charity in a d whose problems are becoming too or voluntary philanthropy to handle. oreover, it is highly questionable her or not the degree of personal n for which Baruch speaks is at all able. From the standpoint of tradi- l Judaism, the personal element was s disassociated from charity. Juda- differentiated between *tzedakah,* ty, and *gemilut hasadim,* acts of lov- ndness. On the highest rungs of the r of *tzedakah,* there was an attempt void, as much as possible, any ele- of the personal. Stress was laid on enabling a man to put himself on his own feet — not in a poorhouse, Mr. Baruch — so that he need have no fur- ther recourse to help from others. The Jewish ideal of charity, moreover, gave greater sanctity to that relationship in which neither giver nor recipient knew one another, than to one in which the gift was directly conveyed from the donor to the beneficiary.

Judaism did recognize the need for transmitting the warmth of human kind- ness from one person to another. But it felt that such transference ought not come through charity. A sensitive person is disturbed when he feels that he must depend on others for support. In extreme cases, where an individual is forced to accept such help for a long period of time, there often result serious emotional disturbances. Often, too, the individual develops into a true pauper, being unable to stand on his own two feet. Private charity, in the opinion of Judaism, ought to be as impersonal as possible, so that one who is a victim of poor social or- ganization can feel that it is the duty of society to correct its maladjustment; un- til it does, he has a right to demand support from it.

However, even in the most ideal and orderly society, the milk of human kind- ness should flow freely. Judaism's concept of *gemilut hasadim* expresses this idea. There are ample opportunities for every individual to prove his love for his fel- low man, among them visiting the sick, comforting the mourner, respecting the aged. A recipient of such services from his neighbor is not made to feel depend- ent. Rather is he overjoyed at these dis- plays of human warmth and sympathy. These are examples of giving of oneself in the true sense. They far transcend the personal touch of private charity, which is the ideal of Baruch. For the concept of *gemilut hasadim* enables even the rich

to receive. They, too, as human beings, require the nearness and warmth of their fellow men. Judaism's distinction between charity and deeds of lovingkindness shows far greater insight into the psychology of giving, than does Mr. Baruch.

It is exceedingly bad taste, to say the least, to place the personal feelings of the more fortunate above the needs of the poor victims of our social inadequacies. Certainly, if poverty is legislated out of existence, some people will be robbed "of the joy that lies in giving and the deep satisfaction in rescuing the afflicted." It is only when there is no need to rescue the afflicted that the joy of giving will reach its highest level. For then all men will be able to give. Theirs will be a free-will offering that will flow from the hearts of men who will offer the gifts with which they have been endowed for the good of all mankind. Religion calls upon us to repent of our having to give while others must receive. We have no right to take joy in modern philanthropy, for it is an acknowledgment of our own deficiencies.

The Jewish View of the Role of Charity

Judaism views charity from a standpoint far different from that of Baruch. Charity is not meant to support capitalism or any economic system which has failed to supply the needs of all. It is a necessary institution only insofar as we cannot permit our social inadequacies to destroy any member of humanity. But as long as it is necessary, it is the duty of every individual to free his mind for a critical examination of our social and economic system, with a view towards changing it and rendering private charity unnecessary.

The highest ideal of Judaism is, therefore, not charity at all. In quoting from St. Paul, it is unfortunate that Baruch was unable to perceive that Christia developed a point of view in direct position to the teaching of his ances heritage. Christianity removed cha from the realm of law and placed i the realm of individual conscience. I quite likely, also, that the quotation f St. Paul does not even mean what Bar interprets it to mean. In the recently vised translation of the New Testam the word *love* is used instead of *cha* and this would seem to imply that e Paul was expressing himself in a man close to the tradition of *gemilut hasad* Judaism has never been satisfied with cepting a view of society which p a need for the ideal of charity. In limited way, it has tried to legislate p erty and private charity out of existe That it failed in the past was an in table result of man's limited knowle of social techniques. Today we po such techniques. Let us use them.

REALITIES AND VALUES

(*Continued from Page* 8)

tine consists of the following: (1) t of expropriation of private land; (2) use of water, clay, limestone and tim from government sources; (3) exemp from Palestine income tax; (4) exemp from all property taxes; (5) the righ import cheap labor from neighbo Arab countries outside of the immigra quotas." When Americans and Britis espouse the rights of the Arabs as ag the Zionist "invaders," the public sh know that what they really mean is right of British and American fin imperialists to buy from venal Arab ernments the privilege of despoiling native populations of the Near East, and Jewish alike.

Passover in Belsen

By Frieda Clark Hyman

The snows on Pharaoh's hills descend,
The prisoned earth stirs free
And scatters rugs of fragrant green
Across the thawing lea.
But oh my heart, my ice-bound heart
Spring brings no liberty.

The thrush's song at Pithom's gate
Foretells a sun-tipped dawn
And wakens every sentient thing
To worlds as yet unborn.
But oh my heart, my haunted heart
Forever must you mourn.

From Horeb's peak the prophet calls
"Stand straight as Aaron's rod;
Your shadow cast upon the sea;
Tread firmly on dry sod.
The time has come, oh fettered heart,
To wander after God!"

For there are vines on Carmel's hills.
The Emek bathes in gold.
The thrush with hymns of liquid light
Afflates each Jewish soul.
And lo! my heart, redeemed, shall chant
Haggadahs new and old.

On Building A Synagogue

By SIGMUND BRAVERM

IN a world replete with paradoxes, I hope it is not entirely inappropriate and that it falls within the scope of the objectives of Reconstructionism to discuss a few observations on the design and construction of Jewish institutional buildings, in this fluid post-war period of expansion.

As one looks about, and sees some of the badly conceived structures foisted on Jewish communities by the caprice of their building committees, one cannot doubt that a little pause for thinking out loud is in order. In a sort of inverted Chamber-of-Commerce spirit, many institutional leaders expatiate on the difficulties encountered due to inadequate study of the problem of design and functional operation of the building.

On the assumption that the architecture of the synagogue should be an expression of Jewish life, let us consider briefly a few fundamental truisms.

The synagogue is essentially a democratic institution. All participate in its ritual and all worship in one hall. Historically, in contradistinction to the church, which is principally a house of prayer, the synagogue is the center of all religious, social, and educational life.

Conventional Attitudes of Building Committees

In considering the specific problem of building a new synagogue structure, though the rabbi provides the educational leadership, the difficult decision of correlating the functions of worship, social activity and education, into a harmonious institution is imposed on the building committee.

One of the first decisions to be made is one of style and space requireme As a rule, the task of the building c mittee represents their initial experie with a building project of such size nanced by funds which are derived f a campaign. They are, therefore, aw of their heavy responsibility and incli to be extremely cautious. Subconsciou they are aware that in this society gion as an institution, is a stabilizing dition, and therefore adopt a very c servative approach to the problem building an appropriate structure. T naturally are influenced by the that they must adopt a style—Byzant Romanesque, Classic, Georgian, Colo Gothic. Not infrequently the result m best be characterized as "Mishugoth The modern functions of a living i tution are thus poured into a mold w is the replica of some traditional hist structure of the style selected, with r ed appendages for adjustment.

The Need for a New Architectural Design

An intelligent committee must re nize that a well planned building is objective, that the synagogue must a distinct recognizable character and designer be permitted free expressio his creative efforts. No predetermined can be a complete solution. A sp problem will evolve its own functiona lution. To paraphrase a wise philoso —the walls, floor, and roof form structure, the empty space between is the essence of the building. In hands of the designer, the structural tion of shelter will be integrated plan, proportion, silhouette, and e lishment. Incidentally, ornamentatio symbolism drawn from authentic so

inevitably produce the sentiment, ıtened dramatic emphasis, and rom- appeal of our rich historic past, building will announce, in a more ss monumental manner, that the in- ion it houses is a vocabulary of uni- lly understood terms, with due em- s on traditional background.

ıy attempt to simulate the architec- of a previous period is as logical as sing an old photograph from a fam- lbum to represent the modern prog- of an illustrious family. The syna- e should reflect the true nature of community and offer a solution to its tional needs.

ıch era with its way of life finds its ession in the form and utility of its tutional structures. In the glorious od of Jewish history when the peo- was on its own soil, the Temple was pride of our ancestors. Its design and are well described in the Bible. In Middle Ages we borrowed alien mod- of architecture, adapted to Jewish s by unobtrusiveness of the exterior, lavish use of brass for the interior. he Emancipation period, the Jewish ly lost its patriarchal character and y of the religious functions held in home tended to disappear. So today synagogue assumes a new importance erving an individual community, and he modern medium of construction, e new ideas can be reflected artistic- culminating in a simple, austere structure correlated to the new religious, social and educational tasks.

The architect who, through his own personal participation in Jewish life and his love for the traditions of his people, identifies himself with his group cannot fail to apply his skill to the proper designing of a house of prayer, for his work will be in essence self-expression.

A Community Project to Improve Synagogue Architecture

To be more practical the writer suggests that, as an aid to building committees, the proper authorities at long last, create a Bureau of Synagogue Architecture with a director and staff whose function it will be to prepare and distribute literature covering synagogue building problems, field service to local congregations, counsel as to the best procedure relative to the particular synagogue construction problems, and maintenance of full records as to current practice and past experience. Such a Bureau is certain to act as a guide and stimulant to well intentioned building committees.

Through this approach to a rather complex problem, the new synagogue cannot fail to have dignity, drama, elegance, and refinement. Thus the building will fulfill the functional requirements, and also be the kind of a place that will cause a Jew subconsciously to quote to himself, "And I in Thy kindness shall come into Thy house, and bow before Thy holy Temple with awe."

Book Notes

IS MESSIANISM COMMON GROUND FOR A JEWISH-CHRISTIAN COALITION?

ONE DESTINY, by Sholem Asch. Putnam's, New York, 1945.

IN his latest work, Sholem Asch attempts to draw practical conclusions from his "Nazarene" and "Apostle." Stated briefly, these conclusions call for an alignment of Jewish and Christian forces against the common enemy, fascism or paganism. Jews and Christians, he contends, have "one destiny," and should unite to achieve it. They must unite not alone because of the negative fact that paganism seeks to destroy them both, but because of the positive common element in both, namely, the belief in the Messiah. Judaism and Christianity alone among the religions of the world, are based upon the messianic hope; not even the daughter religion of Judaism, Mohammedanism, shares "the messianic principle." This alone renders the individual Mohammedan "an incomprehensible stranger to us."

"The religious Jew in his spiritual outlook is the same believer in his Messiah as the religious Christian." Asch apparently refers here to the Christian doctrine of the second coming of Christ. This doctrine corresponds to the Jewish traditional belief in the Messiah. It was introduced into Christianity in order to account for the fact that the "first" coming did not effect the results which were expected. The advent of the Messiah was supposed to put an end to the present world order, and initiate a new order of peace, justice and wellbeing. Since the world showed no signs of improving after the "first" coming, a second coming was promise Thus, throughout the long Christian e in Western civilization, both Jews a Christians looked forward to a Messia the Jews to a first, the Christians to second coming.

The basic difference lay in the *mea* of qualifying onself for this event. T Jews believed that living by the Tor was the only legitimate means; the Chr tians taught that believing in the fi coming constituted the means. This d ference was enough to cause the Chr tians to persecute, exile, torture, a otherwise strive to lead the Jews towa the light. According to Asch, the tra history of Jewish-Christian relations is blot upon the church; but, he says, n that both Judaism and Christianity threatened by a resurgence of paganis the church should recognize in Judai an ally worthy to be cultivated. The n alliance must be based upon "the Juda Christian idea," the common faith in messiah, the common hope for the ture.

At first blush, Asch seems to have upon a fruitful formula, a platform up which Jews and Christians can unite. no sooner has he uttered his plan, th he reveals how facile and false it is, he does not "interpret" messianism in n terms of significance for our day. If he h said: "See, we Jews understand the M siah in terms of an age, a messianic ti which will be ushered in not by a sup natural Being, but by the combined for of decency and honesty. You Christia too, really mean by the second coming Christ not a literal Messiah, but, like an era. We both take the optimistic v of life and history. We both believe th

lience to the moral law will ultimate-ield a civilization free of oppression poverty. Why cannot we cooperate ard achieving this common, and ar-lly to be desired, goal?" — if, I say, a had talked in such terms, many ld be prepared to listen.

ut, quite to the contrary, Asch takes t pains to assure us that he means no thing. "The religious Jew waits every ute of the day for the coming of the ssiah, as the religious Christian awaits Second Coming — not for a right-ruler who will install a just order he world, or a 'liberal' order, but for nysterious personage, half-God, half-, who was with God before he cre-l the world; a personage who will e the power to change not only our nature but the nature of the animals well — the lion shall lie down with lamb. . . ." Certainly, Asch adds, the s would be satisfied with nothing less, "only for such a Messiah was it worth le to have passed through all sorrows to spin out the thread of Israel's tence. . . ."

This, then, is the "Judaeo-Christian" a, the "messianic mystery." It sounds me as though we were back where we ted. So long as Jews and Christians g to their pristine messianic dreams, it alse to identify the Jewish first coming h Christian second coming. Jews and ristians are, respectively, wedded to ir distinct and separate and mutually lusive *means*. Asch seduces the witless believing that there is only an arith-tical difference in the phrases describ-a "common" goal. This has never n true. In the Christian mind, there is integral relation between means and l. No one can enjoy the bliss of the ond coming who does not believe in historicity of the first. Living by the rah has never seemed to the Christian sufficient qualification to admit the Jew into heaven.

In a broad sense, Asch is right. Jews and Christians, insofar as they share the Bible, and the humane impulses of Jewish spiritual teachings, insofar as they revere the Hebrew Prophets and respond to the ardor of the same Psalms, do seek to rear a civilization in which man's dignity may be secure, in which peace and lovingkindness may prevail. They do both believe deeply that we move slowly, but with God's help steadily, toward a better man and a better world. But until both traditional religions are reconstructed in such a way that these common elements can emerge, un-nullified by mutually exclusive dogma, they will continue to dissipate their energies in mutual disparagement, and neglect the real foe embodied in fascism.

Sholem Asch is naive in imagining that the coalition of Judaism-Christianity can be accomplished without such a reconstruction. Perhaps we Reconstructionists are naive in imagining that Christians—and some Jews—are prepared to be "reconstructed." But as between Sholem Asch's viewpoint and ours, I believe the realities favor us.

IRA EISENSTEIN

Correspondence

Asks Clarification on Kashrut and on Role of Synagogue

Sirs:

I have just finished reading your issue of February 22, 1946, and found two items that seem to indicate a trend about which I would request clarification. It may be that my questions are a bit off-base, since it was during my stay in the armed services that the adjective "religious" was added to the original concepts of Reconstructionism. As a result, I may not have been aware of these trends.

Specifically, I refer to your answer to Rabbi Norman M. Goldburg regarding *kashrut*.

In your answer you state that you will not

"permit ourselves to be browbeaten by critics." Desiring to return to a purely pacific life, I shall not attempt to browbeat, but simply observe a peculiar point involved.

If, as you say, a man "may easily lose the habit" of performing many customs or participating in Jewish activity, but is only united to the Jewish group by his dietary activity, would it be pertinent to suggest that you are making of Judaism a hygienic regimen? I might incidentally observe that I agree with Rabbi Goldburg in his attitude towards *kashrut,* to the effect that "what a Jew eats or does not eat has nothing to do with his religion." However, I just want to observe that I believe your "Gordian knot" solution is certainly not a very logical one.

It is the article in that issue by Rabbi Markowitz on "What Is a Congregation?" that further demands clarification. I have a vague suspicion that Rabbi Markowitz is playing with words. When he claims that the synagogue "was, is, and always will be the primary reservoir of Jewish values, the basic institution for the preservation of Jewish morale, the principal agency by means of which Jews are enabled to lead a reasonably normal and wholesome existence in a non-Jewish and often hostile world," I feel that the word "synagogue" is being paid 2¢ extra and made to mean what Rabbi Markowitz wants it to mean.

His thesis that the Keneset Yisrael is coterminous with the synagogue seems to be somewhat historically inaccurate. It was my understanding that the Bet Ha-Tefillah was only a part of the Bet Ha-K'neset. If Rabbi Markowitz intends to make the Bet Ha-Tefillah co-terminous with the Bet Ha-K'neset, let him so proclaim himself, but not adduce any rhetorical pseudo-historic claims for it.

Incidentally, given the existence of tripartite theolcgical divisions, does Rabbi Markowitz intend for each representative synagogue in a community to present itself as the Bet Ha-K'neset? That list of objectives of every congregation sounds well enough, but does not seem to take into consideration the basic sociological facts of contemporary Jewish living. One will readily admit that "a Jewish congregation is an organization of Jews who derive from it intangible benefits which cannot be obtained elsewhere," but these benefits so derived cannot be made the whole of Jewish life; that is, unless Rabbi Markowitz intends to imply that Judaism is *only* a theology.

As mentioned above, I just desire clarification in these matters, since I readily admit that I may have been unable to get all the nuances of recent thought in Reconstructionism. I would therefore appreciate such clarification.

IRVING LEVITAS,
Director of Adult Activit
Jewish Community Cen
Kansas City,

The statement that, since *kashrut* is *mitzvah* which the Jew has an opportunity observing whenever he eats, it enjoys an vantage not shared by other *mitzvot,* does imply that we make of Judaism a "hygie regimen." We have definitely denied that motivation of *kashrut* is hygienic. We h given as motivation the desire to identify o self as much as possible with the Jewish p ple. Such identification, if limited to obse ance of *kashrut* is not, and we do not pret that it is, an adequate Jewish way of But we believe that a Jew who wishes to expression, in connection with the most v biological function of eating, to his awarer of being a Jew, is rather more likely to other and more significant forms of spiri oneness with the best in Jewish tradition t if he did not observe *kashrut.* There is s truth to the statement that "what a Jew or does not eat has nothing to do with religion." For the modern Jew, observance *kashrut* does not derive from his God sciousness. But if it has nothing to do religion in this direct sense, it has a g deal to do with his *Judaism;* it is a toker his wanting to perpetuate the Jewish pe by maintaining the sense of continuity the Jewish past and retaining as much as sible of the folkways of the Jewish pe Since Jewish religion is dependent on the ish people, and since loyalty to Israel is essential aspect of Jewish religion, the obs ant Jew, in conforming to the dietary l does so *leshem shamayim;* his observance *kashrut* is thus, in a derivative sense, an of piety.

As to the second part of Mr. Levitas' le we wish to remind him and our readers opinions expressed in signed articles which pear in our magazine are not necessarily t of the editors. We assume full responsib for editorials or other anonymous statem which appear in *The Reconstructionist,* bu frequently publish articles with which we not in entire agreement, if we feel that express a viewpoint which merits considera On the point raised by Mr. Levitas in critique of Rabbi Markowitz's article, we inclined to agree with him rather than Rabbi Markowitz.

EDIT

SUPPLEMENT

In the Reconstructionist Movement

EFLECTIONS ON THE VETERAN-CHAPLAIN CONFERENCE

ie Reconstructionist, Vol. XII, No. 4 ril 8, 1946), contained a report of proceedings of the Veteran-Chaplain ference held on March 10th in New under the sponsorship of the Jewish nstructionist Foundation. From the d, it can be seen that the addresses the discussion were directed toward tions which are in the minds of a section of our young people.

e have good reason to believe that gathering aroused considerable inter- It was a unique meeting, a rare op- unity for lay veterans and chaplains me together in normal surroundings air their views. We have been re- ng many letters, telephone calls and nal visits since the conference, all cating that this interest has not sub- H.

everal veterans have requested that ther conference be held, this time lim- to veterans and chaplains. Others ve that the problems treated by the rs and touched upon in the discus- are the concern of the general Jew- community. These persons, therefore, that we would do well to follow the edent set and invite the participation he public, or perhaps, call represen- ves of the Jewish community together lan a program to deal with the issues n which the conference focused at- ion. Another suggestion, which seems us to have much merit, is that we duct a seminar for a limited number veterans, at which pertinent questions could be discussed and some program of action planned.

We shall be very happy to have the opinion of our readers. Shall another conference be held? Shall it be general or limited to veterans? What do you think of the idea of a seminar? What matters should be given paramount consideration? Please let us have your suggestions. They will be gratefully received.

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"PHILIPPINEWS" STILL BEING PUBLISHED

We are still receiving the *Philippinews,* the publication of the Jewish soldiers stationed in the Philippines. The issues contain news of Europe, America and Palestine.

On January 8th, 1946, Reconstructionism was discussed at the USO-Peretz Forum in Manila. Sgt. Norman Schanin presented the philosophy and the program of Reconstructionism. A spirited and provocative discussion followed his address and, as a result, a real interest in the movement was evoked.

Sgt. Schanin, who is largely responsible for the organization of the Kvutza group in Brooklyn, has organized a Jewish youth group in Manila which is patterned after the original. The name of the Manila group is Kvutzat Chaverim. The membership consists of boys and girls in the age group of 10-13, and they have a very active program. They hold discussions, plan cultural programs, incorporate Hebrew singing and Palestinian dancing in all of their meetings. They also engage in athletic activities, and social programs,

such as hiking and picnics. We can see the influence of the American soldiers in the variety of events which the group sponsors.

The staff of the *Philippinews* consists of: Chaplain Colman A. Zwitman, advisor, S. Sgt. Leo Laufer, Sgt. Fred Katzburg, T/3 Harold Schiffrin, Sgt. Edward L. Weisberg, Sgt. Norman Schanin, Pfc. Manuel Berlove. We congratulate them on their excellent publication and we hope its influence wil be enduring.

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SOLDIERS STILL REQUESTING RECONSTRUCTIONIST LITERATURE

In the summer of 1943, the Foundation began sending pamphlets to men and women in the armed services upon their request. Over 100,000 pieces of literature, exclusive of *The Reconstructionist* and books published by the Foundation, were distributed up to V-E Day. While there has naturally been a falling off because of the large demobilization, we are still receiving requests for our publications. During the past few months, our literature has been sent to Korea, Japan, the Marshall Islands, the Philippines, India, China, and other places which are still garbed in the anonymity of the "c/o P.M. San Francisco." We have also sent material to various sectors of the European theatres, to Iceland, and to Camp Beale, California, Santa Ana Army Air Base, Santa Ana, Calif., Ft. Jackson, S. C., Wakeman Gen. Hospital, Camp Atterbury, Ind., Mitchell Field, N. Y., Camp Fannin, Texas, Ft. Leavenworth, Kansas, Angel Island, California.

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DISTRIBUTION OF LITERATURE TO CIVILIANS

Since the ending of the war, the rate of civilian distribution of Reconstructionist literature has greatly increased. Some of our friends have expressed a desire to know how large an area our distribution service covers. We have, therefore, ma a survey of requests for literature (exc sive of *The Reconstructionist* and bo orders), which we have filled during three month period, January throu March, 1946. We think the list is indi tive of the far-reaching influence of R constructionism. Remember, this is *civil* distribution.

Foreign: England, Ireland, Scotla Canada, South Africa, Australia, Ind France, Belgium, Holland, Germany, A tria, Palestine, Mexico, Argentina, Bra In the United States our literature reached 103 cities in 37 states during three month period.

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SOME POPULAR RECONSTRUCTION PUBLICATIONS

The syllabus, *Jewish Life Today,* p pared by Rabbi Jack J. Cohen and ba on Milton Steinberg's book, *A Parti Guide to the Jewish Problem,* is still v much in demand. The first printing is most completely exhausted and the ond printing is nearly ready for distri tion. It is interesting to note that syllabus is being used by Temple sis hoods, and other women's organizati by youth groups, as well as by Rec structionist study groups. The comm which come to us from those who reading the book and using the sylla are most heartening. One of our fri writes us: "After reading the sylla I would like you to send me the b I am eager to delve into it."

OPEN DOOR, by Jerome Bayer, is a tasy for informal theatre, especially ten for Passover presentation. It is a lightful and moving work. There been a large demand for the pla which indicates how eager the Je community is to receive cultural worl Jewish interest. We can see that th luctance to use program material of

content is largely due to the fact that e has not been enough material which cts and holds the interest of an au- ce. If we are able to give our organ- ons the proper program aids, they use them.

r. Simon Kinsley, executive director ne Jewish Community Center, Provi- ce, R. I., writes as follows: "I would to congratulate the Jewish Recon- ctionist Foundation on its publication *pen Door*, by Jerome Bayer. I got a t deal of pleasure out of reading it have been stimulated to cast around a suitable group and occasion for ng it. It is one of the few published natic things pertaining to the holi- which has maturity, drama and ty."

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CANTATAS BEING PRESENTED

hat Is Torah? is now in its sixth ting with the demand growing all time. In recent weeks, we have had rts of presentations in Portsmouth, YM and YWHA Community Center, over, New Hampshire, Altoona, Pa. assah Chapter, and Hillel Founda- University of Illinois. An episode this cantata was reproduced in the over program bulletin of the Nation- ewish Welfare Board — Army and y Division and Jewish Center Division.

ur Bialik is also selling very well. ently it was presented by the Hebrew cational Alliance of Denver, Colorado, heir graduation exercises on March . It was very well received by the ence.

ur Bialik was also presented at the heast Regional Conference of Ha- ah at Birmingham, Ala. Mrs. Albert choolman, a member of the National rd of Hadassah and of the Reconstruc- ist Foundation Board, witnessed the performance. She reported that it produced by the Birmingham Chap- ter of Hadassah as part of the program for their education night at the Region- al Conference. There was excellent coop- eration from the community; the Ortho- dox rabbi was the music director, the director of the YMHA staged the pro- duction, and the cantor of another syna- gogue participated in the performance. More evidence of the great appeal of Reconstructionist cultural material.

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RABBI JACK J. COHEN LECTURING ON RECONSTRUCTIONISM

The Jewish student group at Columbia and Barnard invited Rabbi Jack J. Cohen, director of Fellowship Activities, to give two lectures on Reconstructionism for its membership on April 1 and 8. The meetings were well attended, the au- diences challenging and intelligent, and the questions very pertinent. Rabbi Cohen reports that the group seemed very much interested in the subject.

In the past few weeks, Rabbi Cohen has also addressed student groups at City College, N. Y., Brooklyn College, Brook- lyn, McGill University, Montreal, Can- ada, and the Menorah Society at Colum- bia University.

In Philadelphia, he addressed members of the Congregation Emanu-El on the Sabbath Prayer Book, published by the Foundation. An interested audience greet- ed Rabbi Cohen and heard him discuss the changes instituted in the Prayer Book and the reasons for the changes. In our supplement in Vol. XII., No. 2, we an- nounced that this meeting would be held, but we neglected to state that this lec- ture was only one in a series of meetings sponsored by the Literary Group of the congregation's Sisterhood. Under the di- rection of Rabbi Farber, the women have been making a study of the history and development of the Jewish Prayer Book, and Rabbi Cohen was invited to discuss

the Foundation's Sabbath Prayer Book as one phase.

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JAMAICA, L. I., GROUP CONDUCTS RECONSTRUCTIONIST FORUM

The Jamaica, Long Island, Reconstructionist group continues its many activities. On March 22nd, it sponsored the 9th Reconstructionist forum of the season. Rabbi William S. Malev discussed *Reconstructing Our Religion.*

A series of Reconstructionist services were conducted at the Center, the final one of the series being held on Friday evening, March 22nd. There was a symposium on Reconstructionism with the following participants: Leo Brown, who discussed *Reconstructionism and Jewish Culture,* Sol Dickstein, who spoke on *Reconstructonism and the Ethical Life of the Jew,* I. Adrian Shumimson, who dealt with the subject, *Reconstructionism and Palestine,* and Irving Miller, who talked on *Reconstructionism and Our Community.* Special music was arranged and a program of prayers appropriate to the occasion was offered.

Dr. Mordecai M. Kaplan addressed the members of the Jewish Center in March. After the lecture, he met with members of the Reconstructionist group. He was very favorably impressed with their enthusiasm, energy and sincerity. We feel that the program of this group can well be followed by many others.

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BROOKLYN RECONSTRUCTIONIST STUDY GROUP

Mr. Ben Silverberg reports that the group which he has been organizing in Brooklyn, is now meeting bi-weekly on Friday evenings, at the Hebrew Educational Society, 564 Hopkinson Avenue, Brooklyn. Rabbi Alter Landesman, Mr. Silverberg writes us, has "cooperated wholeheartedly in sponsoring a Reconstructionist study group. . . . It is a ve interested and alert group and the mem bers have all purchased the syllabu (*Jewish Life Today,* based upon M ton Steinberg's *A Partisan Guide to t Jewish Problem*), "which has prov very useful in discussing the various pro lems of Jewish living." Any one who m be interested, is urged to contact Mr. S verberg at the Educational Society.

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GROUP BEING ORGANIZED IN ORLANDO, FLORIDA

Rabbi Morris A. Skop, of Congreg tion Ohev Shalom, Orlando, Florida, h written to us that some weeks ago organized an adult study group for son of the young people in his congreg tion. "A few of our most alert and i telligent youth had heard about the R constructionist movement and wished start from the ABC's to study this part ular Jewish outlook. We read through t *Reconstructionist Viewpoint and Platfor* We shall meet twice a month and through the literature available. Ma of these young people wish to beco members." We shall welcome our frien from Orlando and we wish them a v succesful season.

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HOLLYWOOD, CALIF., BOOK SHE

The Reconstructionist group, wh meets at Temple Israel, Hollywo Calif., under the leadership of Ra Max Nussbaum, is establishing a bo shelf on Reconstructionism. This will conducted as a free circulating libra and is to be part of the Temple libra

At present the group is using Ste berg's *A Partisan Guide to the Jew Problem,* as a textbook. They also orde 150 copies of the number of *The Rec structionist* which contained Steinbe article, *When I Think of Seraye,* wh they are distributing to key persons the interest of the United Jewish App